

THE
MONUMENT
OR TOMBE-STONE:

OR,

A SERMON PREACHED
at Laurence Pountnies Church in Lon-
don, Nouemb. 21. 1619. at the funerall
of M^r. Elizabeth Inxon, the late wife
of M^r. John Inxon.

By STEPHEN DENISON Minister of Gods
word, at Kree-Church in the honourable
Cittie of London.

Pro. 10. 7.

*The memoriall of the iust shall be blessed, but the
name of the wicked shall rot.*

Math. 26. 13.

*Wheresoever this Gospell shall be preached in the
whole world, there shall also this that this wo-
man hath done, be told for a memoriall of her.*

The third impression.

LONDON,

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СИЕНСКИЙ
БИОЛОГИЧЕСКИЙ

ФЕДЕРАЛЬНЫЙ АКАДЕМИЧЕСКИЙ
ИССЛЕДОВАТЕЛЬСКИЙ ИНСТИТУТ
ПО БИОЛОГИИ И МОЛекУЛЯРНОЙ
БИОХИМИИ, АКАДЕМИЯ НАУК РСФСР



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МУЗЕЙ



TO M^r. JOHN
IVXON, CITIZEN OF
THE FAMOUS CITIE OF
London, and his five children, whom
I loue in the truthe.

STEPHEN DENTON wisheth in-
crease of all true happiness and prospe-
titie.

DEAR friend, it hath bene
my purpose a long time,
to give some publicke
testimonie before I die,
of your loue and kind-
nesse shewed unto me: and considering
that God hath offered such an opportuni-
tie as this, I thought I could not do lesse,
then to testifie my thankfulnesse unto
you, and to give Gods Church an occa-
sion;

THE EPISTLE

sion, both to blesse God for you, and to remember you & yours in their prayers. I do acknowledge that you haue bene, and so vnto this day you do remaine, the most faithfull friend, and bountifull benefactor, which hitherto I haue found upon the earth. You and your worthie wife now deceased were the good Shunemites, which gaue me the first constant entertainment in this citie. Your care ouer me hath bene great, your faithfulness true, and your bountie to me not little. I am perswaded God will blesse you for it, and that Gods deare people will loue you for it; and for mine owne part I shall still remaine in your debts, to pray for you, and to do you the best spirituall good that I can. God hath depryed you of a vertuous wife, and me of a deare friend; but the will of the Lord is good, and he knoweth what is best. Comforst your selfe concerning her death, by the sound experiance which you had of her godly and vertuous life: and remem-

DEDICATORIE.

ber with joy, that which drew teares
from you at her death, to wit, what a
great care she had of your soule whildest
she lived. Remember also with comfort
those excellent marks which were in
her, which you saw in her, and knew in
her, as well as my selfe. I confess you
hane a great misse of her many wayes,
but the consideration of her undoubted
happinesse, must comfort you concerning
that misse. Labour you to make a good
use of her visitation and death; let it
move you to renew your covenant with
God, and to be mindfull of your owne
mortalitie, to prepare for it in due time,
to worke out your owne salvation with
feare and trembling. Get oyle into your
vessell whildest you haue time, that so
you may be ready when the Bridegroom
cometh, to enter in with him. And now
glue me leave to speake a word or two to
your beloved children.

To M: John Luxon the first borne,
let me exhort you to flee the lusts and vici-

THE E 1 I S T L E

nities of youth, and give your mind unto goodnesse: remember your Creator now in the dayes of your youth. Learne with Timothy to know the Scriptures of a child: as you are the first borne in age, so be you the first borne in grace; be an example unto the rest of the children in vertue and stayednesse: fulfill the prophecies which go of you. Your tender father reioyceth in you, and hopeth that grace is in some measure begunne in you; and for my owne part I hope good of you, therefore be you good.

Aid you M. Thomas Luxon, let me admonish you, not to turne the grace of God into wantonnesse: use that capacity which God hath given unto you, for the glory of God; be carefull to give your minde unto learning, and to know God: be obedient to your parents; feare God and keepe his commandements, for this is the whole duty of man, as Salomon saith, Eccles. 12. And otherwise, if you will not hearken unto this, then must I say,

say with the same Salomon: Reidece a
yong man in thy youth, and let thine
beart cheere thee in the dayes of thy
youth, and walke in the wayes of thine
heart, and in the sight of thine eyes. But
know thou, that for all these things God
will bring thee into judgement. Eccles.

II.9.

And you Mistris Elizabeth Iuxton,
let me put you in mind, that as you beare
the name of your vertuous mother, so
you would be carefull to follow her god-
ly steps: be you diligent to heare Gods
word preached, and to reade the same
in private every day; meditate that
which you heare and reade, and be care-
full to practise that which you heare,
both in your generall and particular cal-
ling. For these were the steps of your
worthy mother.

And you Mistris Sarah Iuxton, re-
member also after whom you are named,
to wit, after Sarah the wife of Abra-
ham. Be diligent to reade the story of

Sarah in the booke of Genesis, and follow
her in all things that are good and imi-
table. And remember the words of the
Apostle, that women are the daughters of
Sarah so long as they do well, 1. Pet. 3.

And lastly, you mistris Marie Luxon,
if God shall gine you life to liue to come
to yeares of discretion and understand-
ing, consider what I say unto you. You
are named after the blessed virgine
Marie. As she therefore conceiued
Christ in her wombe, so do you con-
ceive him in your heart. As she pondered
the words of the sh. epheards in her
heart, so do you meditate of the word of
God day and night. Yea consider what
graces were in her, and labour for the
same. Yea let me say unto all you three
pure virgins, beware you of the sinnes of
the times, take heed of following the
vaine fassions of the world, take heed
of pride, take heed of reboredome and all
manner of uncleannesse: haue a care
with whom you confort your selues:
marrie

marrie not without the consent of your
parents or gouernours, and be sure that
you marrie in the Lord. In a word, be
carefull to reade and consider the marks
which were in your mother, and labour
to find the like in your selues. And thus
you shall leade a blessed life, and accom-
plish a happy death, and at the last shall
come to that heauenly kingdome, whi-
ther your deare mother is gone before.
Unto the which heauenly kingdome, the
Lord of his mercie bring vs all for Iesuſ
Christ his sake, Amen.

Tours in all Christian dutie,

STEPHEN DENISON.



TO



TO THE READER.



Ourteous Reader, I have
bene exceedingly impor-
tuned, and that by many
worthy Christians, for
the markes which our
worthy sister deceased
left behind her. I could not tell how so
well to satisfie the religious request of
my brethren in this thing, as by making
publike for the common good both the
Sermons and the Markes. Here therefore I
offer them to thy Christian consideracion;
reade them with a single eye: weigh them
well; and if thou reape any benefite, giue
the whole glory to God, and remember
the vnworthy writer in thy prayers.

Thine is the Lord,

S. D.

I



THE MONUMENT, OR TOMBE-STONE.

Job 7.3.4.

*So am I made to possesse the moneths of
vanitie, and wearisome nights are
appointed to me: when I lie downe,
I say, when shall I arise, and the night
be gone? and I am full of tossings to
and fro, unto the dawning of the day.*

IN the first verse of this chapter the holy man Job layeth downe a generall position, to wit, that the dayes of mortall man are like the dayes of an hireling; and this position he laboureth to make good in the subsequent or next

next ensuing verses, and that by declaring wherein the comparison standeth between the dayes of an hireling and the dayes of mortall man, and these words following: *As a seruante*

earnestly desirereth the shadow, and as a hireling looketh for the reward of his worke, so am I made to possesse the mirths of vanity, and wearisome nightes are appointed for me, &c. This is a manifest coherence.

Now this text is for the matter two it a lamentable complaint, where some for order and methods sake, we may take notice of two points, first of the said person complaining, and that was himself in this word *I*. Secondly, of the matter, after of the complaint, which is twain'd. First, for the vanishing of sin in time, in these words, *So have I beene vanity, made to possesse the mirths of vanity*. Secondly, for the tediousness and extremite of his paine, in the rest of his *textus And wearisome nightes and upp* that

on starded vnto me: when I lie downe, I say,
an hir when shall I arise, & the night be gone?
man, and I am full of tossings to and fro vnto
seruare the dawning of the day. So am I made to possess the moneths
and as a word of ~~by~~ vanity. It may here be demanded in
the m^t the first place, what is meant in these
e nigh words by vanity. Vnto which iust de-
s is command for the clearing of the text, I an-
swer, that this word vanity is taken in
matter two fences in holy Scriptures, viz.
where sometimes for the vanity of sinne, and
we m^t o it is vſed in Psal. 119.37. where Da-
ſt of tuid intreath the Lord to turne back
t was his eyes from beholding vanity, that
the m^t s, frō beholding sinfull obiects. And
is twi in deed my deare Christian brethren,
g of sin is iustly styled by the name of va-
nity, for there is no vanity to the vani-
ty of sin. For how vaine a practise it is
and for a little momentanie pleasure, and
t of for a modicum of transitory profit,
t app^t that a man or woman should set the
glory of God, the merits of Christ,

the

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the kingdome of heauen, and their
owne saluation to sale, I leauē it to
your owne conscience to iudge. But
for mine owne part, I esteeme wilfull
and desperate sinners to be the most
vaine and foolish people in the world.
But concerning this kind of vanitie
Job doth not speake in this place: for
it is not meant that *Job* had spent his
moneths in the vanity of sinne, as
they do which spend their precious
time in pricking & pinning, and pain-
ting and pampering, in running to
stage playes, in haunting of tauerns
and alehouses, in prosecuting of vn-
necessary suites at law, and such like:
for *Job* indeed was none of this cursed
crew: but he was perfect and upright,
and one that feared God, and eschued
euill, as God himselfe giues testimony
of him in the first chap. of this booke,
at the first verse: yea this blessed *Job*
was such a man, as that there was none
like him in all respects in the whole
world.

world, at the least in his age and time. For so it is said of him in the second chapter and third verse, of this holy booke.

We must note therefore and obserue, that the word *vanity* is taken also in Scripture for the vanity of a fading condition ; and so it is vsed in Psal. 144.4. where it is said, *Man is like to vanity, his dayes are like a shadow that vanisbeth*: and in Rom. 8. 20. *The creature is made subiect to vanity*: that is, to a fading condition. And thus the word *vanity*, is vsed in our present text : *I haue had as an inheritance the moneths of vanity*, that is, vanishing and fading moneths, the abstract being put for the concrete, or vanity for vanishing.

And wearisome nights, &c. Here it may be also inquired what it was that Job endured in the night, for the which he termes his nights *wearisome nights*, or, as it is in the original, *nights of*

8 The Monument

oflabour. To this I answer: Job endu-
red three things in the nights, the
which three things made his night
the nights of labour and vnrest.

First, he endured fearefull dreame
and visions, as appeareth in this pre-
sent seventh chapter and fourth verse
where it is said, *when I say, my bed sha-
comfort me, my couch shall easē my com-
plaint, then thou scarest me with
dreames, and terrifiest me through vi-
sions.* And this was a great passion; for
it is grieuous to be scared with dreames
but it is more to be terrified with vi-
sions and apparitions of Angels who
ther good or euill. The want of natu-
rall rest vnto a weake person is very
tedious, but this addition of terror
and horror is much more grieuous.

2 The second thing which Job
endured in the night as well as by
day, it was anguish of mind and trou-
ble of conscience: *For his calamiti-
ties beauier then the sand of the sea, giv-
en arrows*

arrows of God Almighty were within him, the poison thereof drunke up his spirit, yea the terrors of God set themselves in array against him, Job 6. 2.3.

And this was matter of sore labour; for as Solomon saith, *A man will bear his infirmities; but a wounded spirit, who can bear it?* Proe. 18.14.

3. The third thing which Job endured in the night, was extremitie of paine in his bodie, expressed by vertie grievous and dolefull fits; for when he lay downe, he said, *When shall I arise, and the night be gone?* and he was full, or as it is in the originall, *he had his belly full of tossings to and fro to the dawning of the day.* And there is none which haue had experience of extremitie of sicknesse, but I hope they will easily acknowledge, that extremitie of paine is a sore labour.

Thus much for the clearing of the meaning of the words.

Now before we come to the do-

B. . . . Crines

etines and instructions, one maine question may be moued concerning the practise of *Job* in complaining, whether he did well or ill in it? And to this I answer, that in many things *Job* sinned in the matter of complaint, as *in cursing the day of his birth*, *Job 3.* and in desiring for anguish to be *cuse off before his time*, *Job 6.9.* and *chusing to be strangled* was like wise a great sin in him, *Job 7.15.* But in these words in the text, I take it, that *Job* did not mainly sinne, (howbeit I do not excuse him altogether from infirmitie,) but for his words vse, they are warrantable; as for his secret affection, we haue nothing to do with it, we leaue it to God that knowes it.

You will then demand, Is it lawfull therefore for such as are in distress to complain?

To this I answer, that all complaint is not sinfull. *David* complained in the sixth Psalme, that his soule was sore troubled,

troubled, and yet he sinned not. *Hez-
chiah mourned like a dove in his sicknes,
Esay 38. 14.* and yet for that is not
justly to be reproved.

But lawfull complaint in time of
extremitie, must be ioyned with these
limitations.

First, it must not be with murmu-
ring or repining against God, but ra-
ther with a patient submitting to his
blessed will: so that though we do de-
clare our griefe, yet we must be con-
tent to endure it, in obedience to
God; and we must learne of Christ, to
say, *If thou wilst that I shall drinke of
this cup, thy will be done.*

Secondly, our complaint must not
be to the weakning of our faith: we
must so complaine, as that still we
hold fast some ground of ioy. For in-
deed we ought to reioyce euermore;
and we should not mourne without
hope, as the Apostle speaketh.

Thirdly, our complaints must be

moderate; for there is but a time to mourne. We ought to find time, as wel for the declaring of Gods mercies which we haue received, as to expresse our grieses, or else we are greatly vntankfull.

Thus much for the meaning. Now come we, by Gods permission and assistance, to collect such doctrines and instructions as may make for our edification.

Moneths of vanitie. Where note we, that Job speaking of his life, doth not terme his moneths, moneths of certaintie, as though he had a lease of his life, but moneths of vanitle, as implying

2. *Doctr.* *ing that Mans life is very fraile, and subject to vanish away.* And indeed there is nothing more fraile, & more vncertaine. For this cause the Scripture compareth our lives to things that are very inconstant: as sometimes to grasse, which in the morning flou-
sisheth & groweth, & in the euening

is cut downe and withereth, Psal. 90.
5.6. And sometime to a vapour, which
appeareth for a very little time, and af-
terwards vanisheth away, Iam. 4. 14.
Sometime to a weauers shuttle, which
quickly passeth from one side of the
webbe vnto the other. Sometime to
smoke, which is driuen away and dis-
persed with euery wind or blast, Psal.
102. 3. Sometime to a shadow which
declineth, Psal. 102. 11. And sometime
to vanity it selfe, as in my text.

Gods Church and people haue ta-
ken diligent notice of this frailty from
time to time, and therfore haue made
account of short life. Hence it is that
Abraham in his perfect health ter-
meth himselfe dust and ashes, Genes.
18. 27. Hence it is that *Dauid* saith,
that his life is always in his hand,
Psal. 119. 109. Hence it is that *Paul*
saith, *I am readie to be delivered, and
the time of my departure is at hand,*
2. Tim. 4. 6. Hence it is that the

Church faith, we haue here no abiding
cittie, Heb.13.14. And hence it is that
so many faithfull Christians do so or-
dinarily remember their mortalitie &
their graue when they lye downe in
their beds.

1. *Reason.* And indeed very experience doth
teach ys that mans life is fraile. For do
we not see yong men die as well as
old? Do we not see strong men die as
well as weake? Do we not see wise
men die as well as foolish? Yea do we
not see Physitians die as well as pati-
ents? Yea there is none, rich or poore,
high or low, noble or meane, which
can promise himselfe to live for the
space of one poore houre.

2. *Reason.* Againe, our liues must needs be
fraile and vncertaine, in respect of the
manifold dangers whereunto they
are continually subiect. For first, they
are subiect to infinite diseases, as to
the pestilence, to the burning feuer,
to consumptions, to the gout, to the
stone,

stone, to the dropsie, to the bloudie issue, and to innumerable other.

Secondly, they are subiect to the stroke of Angels, to the layings in waite of enemies, yea to Gods immediate stroke.

Thirdly, they are subiect to many sodaine accidents. If they trauell by land, they are subiect to be taken by theues and robbers, and to be left for dead. If they ride, they are subiect to fall from their horses, and to breake their neckes. If they trauell on foote, they are subiect to take immoderate heate. If they eate, they are subiect to take surfet, though they eate never so little. If they fast, they are subiect to grow into weaknesse. If they sit in their houses, diseases will grow vpon them by much sitting. If they walk abroad, a thousand dangers both ouer their heads and vnder their feete, and before them and behind them, and at their right hand and at their

leſt do attend & wait vpon them, and therfore how fraile is the life of man?

Obiect.

Yea but ſome poſſibly will obiect and ſay, Do we not ſee ſome men and women to liue long? Do not ſome in our age attaine ſeuentie yeares, ſome eightie yeares, ſome ninetie yeares, ſome an hundredth? and may not I hope to liue as long as they?

Answe.

I do not denie, but God is able to continue thee long vpon the earth, though thy life be neuer fo fraile. But it is not thy ſafest course, my Christian brother, to make account of, or to expect long life. For if they which are ſtrong, liue vntill ſeuentie or eightie yeares, yet we find by experience, that there be a great many which neuer ſee fortie, ſome which neuer ſee thirtie, ſome which neuer ſee twentie, ſome which neuer ſee ten.

2. Obiect.

Yea but ſome, it may be, wil further obiect and ſay, I am ſtrong and lusty, I am yong, or in my beſt yeares, I find

no decay in my body ; and therefore what reason haue I to look for death ?

Alas poore soule, whosoeuer thou art, thou art too prone and ready to deceiue thy selfe. Hast thou neuer read, that *Man in his best estate*, that is, in his best yeares, in his best strength, in the very floure of his age, *is altogether vanitie*? Reade Psalme 39.5. and it wil teach thee. Hast thou neuer read what *Job* saith in his 21. Chapter and 23. verse, where he testifieth, that *One dieth in his full strength*; *his breasts being full of milke*, and *his bones being moistened with marrow*? Reade and consider, and be not incredulous, but beleevung.

Now hauing proued the truth of this point, to wit, that the life of man is very fraile and vncertaine ; and hauing answered the Obiections which might be made against the same : it remaineth now to make application of that which hath bene deliuered.

liuered. And a threefold vse we may make of this our frailtie; to wit, an vse of Reproofe, an vse of Instruction, and an vse of Comfort. An vse of reproofe. And it may reprooue diuers. First, such as haue made a couenant with Death, and put the euill day far from them; which thinke in their hearts, that though a scourge come & passe through the whole land, yet it shal not come neare them. Alas poore soule, what priuiledge hast thou to escape more then any other? art thou any iote the more safe, because of thy securitie? No verily. *For when thou shalt say, Peace and safetie,* then shall there come upon thee sodaine destruction. As Paul saith, 1. Thess. 5.

Secondly, this may serue to reprooue such as immoderately do seeke after wealth, being as unsatiable in seeking riches, as if they and their children were not mortall, but immortall; as if indeed they were to live

here

here alwayes, and were to make provision for an earthly eternitie. O foolish and filthy couetousnesse ! when wilt thou say, It is enough ? O vaine man, thou proudest with the danger of thy soule for many yeares, when it may be this night thy soule shall be taken from thee, and then whose shal these riches be which thou hast unjustly gathered ?

Thirdly , it may make for the iust reprooфе of them which labour to perswade others that they shall liue long. These are like vnto them which promise others libertie, and are them-selues the bondflaues of corruption. And in this many Phyſitians are too much to blame , which will make ſuch large promises to their patients, as though it were in them to recover health at their pleasure , when as in the meane time the poore patient dieth vnder their hands.

The ſecond vſe is an vſe of Inſtru-

2. Vſe.
ction:

ction: for considering that mans life is thus fraile, therefore hence we should learne to be humbled in our selues. We must remember we are but dust and ashes, and therefore we must not haue high conceits of our selues: neither must we affect the too much pampering and pranking of the body.

15. Alas, it may be thou art feeding nicely and curiously to day; it may be thou art now pranking thy selfe in pride and in strange attire, or painting thy face with *Iesabel*; and before to morrow thou mayest be dead. O earth, earth, earth, heare the word of the Lord; humble thy selfe before the Lord, in consideration of thy mortalitie. If thou wilt not humble thy selfe, thou hast iust cause to feare that the Lord will humble thee, and bring thee low.

Secondly, the consideration of our frailitie must teach vs, not to deferre or put off our repentance: but whilest

whilst it is called to day, to call our selues to a secret examination of our wayes and courses, to humble our selues for them, to renew our covenants with God of our obedience, and to turne from the power of Satan to God. Thou thinkest thou mayest do this soone enough when thou art old: but how doest thou know, whether thou shalt liue to be old, or no? Or suppose thou liue to be old, how doest thou know that God will give thee ~~repentance~~ at the last, when thou hast hardened thine heart against him by thy sins? Therefore, whilst it is called to day, either now turne or never, either now repent or perish. Either seeke the Lord in time whilst he may be found, or else never seeke him.

Thirdly, the consideration of our frailtie must teach vs, first to seeke Gods kingdome and righteousness, and to lay vp for our selues a good foun-

foundation against the time to come. ^{ain}
We must labour to be rich in faith, ^{ma}
that when death comes vpon vs, we ^{for i}
may not slauishly feare it, but ra- ⁿ
ther chearefully embrace it as a most ^{ead}
welcome messenger. It is lamentable ^{sacr}
to see what paines men take to go to ^{faith}
hell, how they labour for the obtai- ^{and}
ning of their lusts and vnsatiable de- ^{be}
sires, and in the meane time remaine ^{are}
altogether voide of care how they ^{come}
might attaine heauen. O awake, ^{and} they ^{are}
wake, remember our abode here, it is neglig- ^{neglig}
but for a short time; but that estate ^{end}
which is to come, whether it be for each ^{each}
happinesse or woe, it is eternall, and glorio- ^{glorio}
whithout end. Therefore stricke and will be
take paines to enter in by the straite ^{the} w-
gate. We find by experiance, things of some ^{some}
value in the world, to wit, riches and ^{and}
honours, and high places, they are oft an- ^{not}
not attained without great meane ^{that ma}
y fed: and shall we thinke that savings may ^{be}
grace, & Gods kingdome will be ob- ^{be}
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me attained without great striuing? Let no
ith, man or woman deceiue themselues:
we for if the righteous which labour hard
ra in the vse of meanes, as in hearing, in
nost reading, meditating, in the vse of the
able Sacrament, in conference, in keeping
o to faith & a good conscience, in prayer,
otai and such like; if such, I say, shall scarce-
e de- be saued, notwithstanding all their
ained care and striuing; then what shall be-
they come of such as strive not at all; or if
e, as they do strive, it is very coldly and
e, it is negligently? Surely such, vnlesse they
estard end their pace, they can never
be for each their iourneys end, which is the
, and gloriouſ kingdome of heauen. They
e and will be found like trauellers dead in
straite the way before they halfe reach
ngs of home.

The third and last vſe is for com- 3. vſe.
ies and they are comfort and consolation. For considering
meanes that mans life is so fraile; therfore first
saving may be a comfort to such as en-
be ob- ure exile, or banishment, or im-
tained pri- sonment,

sonment, or hard vsage, or pouertie, or sicknesse, or the like, they may remember, that their afflictions here cannot be long, because their liues are but short. *Peace shall come, and they shall rest in their beds*, Esay 57.2. and *Blessed are they which die in the Lord*, *yea saith the Spirit, they rest from their labours*, Reuel.14.13.

Secondly, the consideration of shortnesse of life, may be matter of consolation and comfort vnto such a shrowdeleeue; for now their saluation is such nearer then when they began to be shrowdeleeue. What knowest thou, but that an arrow there is but a step betweene thee and coruall heauen? Thou art here this yere, thou next mayest be in heauen before the next quiet thou art here this moneth, thou next quick mayest be with Christ before the next more, next. Yea thou art here to day, thou to finnes mayest be in blisse before to morrow. O thrise happie estate! how would Iesu men admire the happiness of such righteous beggar

begger as were in possibility euery
houre to be aduanced to a kingdome?
And how much more admirable is
the estate of euery true Christian,
who standes in continual possibilitie
to be aduanced to such an estate, as
*Lord neither eye hath seene, nor eare hath
heard, neither can it sufficiently enter
into the heart of man to conceiue? 1. Cor.*

2.9.

Thirdly, the consideration of our
such shortnesse of life may comfort all
such faithfull Christians as do desire
to be to be freed from sinne. Though Sa-
tan and the world, and their owne
corruptions, do disquiet them for a
time, yet they shall not alwayes dis-
quiet them. Death will come and that
quickly, and then thou shalt sinne no
more, neither shalt thou be tempted
to sinne any more, but thou shalt be
like vnto an elect Angell, yea like vnu-
to Iesus Christ in perfect holinesse &
such righteousness. Which estate Gods.

C chil-

children more affect then they affect
the very happiness or ioyes of hea-
uen. And thus much for the first do-
ctrine.

2. Doctr. *Moneths of vanity*: Hence obserue
we in the next place, That afflictions
sanctified are an especiall meane
to bring a man or woman to a cleare
sight of the vanitie of earthly things
Job being greatly afflicted, and ha-
ving his affliction sanctified vnto
him, was enabled out of the bottom
of his affliction to see that his mo-
neths were but vanitie. And the like
may be said of *Dauid*, who being sick
and weake, obtained withall an holie
contempt euen of his very king-
dome, and was content that *Salomon*
should be crowned King euen in his
life time, 1. King. 1. 33. The like we
reade of *Barzillai* in 2. Sam. 19. 33. 34
who when *Dauid* offered him great
honour and preferment in his Court
he considering with himselfe that he

was now growne very old; refused the kings offer. And thus many Christians which in time of health did too much affect riches and honours, and finenesse in apparell; afterwards in time of sicknesse come to se the vanity of all these. To this purpose Salomon speaketh well in Eccles. 12.4. that in old age, which is a laborious affliction of it selfe, *the daughters of singeing shall be abased*: as implying that though in health and youth, men or women stand too much affected to the vanitie of earthly delights, yet in affliction and old age they shall attaine the sight of the vanity of these things. So that afflictions are like vnto the clay wherewith the blind mans eyes were annointed in the Gospell, and whereby he came to attaine his sight, which before he wanted. Yea afflictions are like chry-stall spectacles, whereby Christians are helped much in the discerning

and discouering of earthly vanity.

1. Reason. And there be two reasons for the now
evidencing or clearing of the truth of above
this point, to wit, *That afflictions sanctified* are
speciall helps to bring to selfe
sight the vanity of earthly things. *the*
As first, because men and women in the
afflictions finde by experience the the
helplesnesse of earthly things, they ther
find that they may lie in paine and the
miserie, yea that they may die, and be base
turned to dust, for any thing which exceed
their riches or honours can helpe Christ
them: and therefore they may easily thin
conclude, How vaine ô Lord do I to be
now find these things, vpon the which I
formerly (foole that I was) I haue so too
doted, and set my mind? Behold now are not
I see and say with the Preacher, as I then
find also by evident experience, *Vanity of afflic
tions, vanity of vanities, vanity of vanities, all is vaine*
vanity, Eccles.1.2.

2. Reason. Secondly, in sanctified afflictions
men and women come to the sight of God

of the excellency of true fauing grace: for the now they can value one dram of faith yut of aboue many talents of gold; now ~~is~~ ^{san} they had rather haue oyle in their vasing vessels, then treasure in their coffers. And ~~hings~~ the more that any one is brought to men in the sight of the true worth of grace, the more they are brought withall to ~~they~~ the sight of earthly vanity. Do I see ~~the~~ and the price of heauen? Then I see the ~~and~~ basenesse of the earth. Do I see the ~~which~~ excellency of the knowledge of ~~help~~ Christ my Lord? Then I see all other ~~easily~~ things to be drosse, and count them ~~do~~ to be dung.

which ~~afflictions~~ Yea but some, it may be, will be *Obiect.*
~~afflictions~~ aue so too busie to obiect, that afflictions ~~now~~ are more like to driue vs from God, ~~as~~ then to bring vs vnto him, and that ~~Vani~~ afflictions are dead helpes of them, ~~all in~~ clues, and cannot profit.

Vnto whom I answer, that afflictions separated from the working of ~~sight~~ Gods Spirit are indeed of no value; *Answer.*

which is the reason that though Turkes and Infidels haue afflictions as well as Christians, yet they are no whit bettered by their afflictions, because indeed their afflictions are not sanctified vnto them. And the like we may be bold to say of the written word of God. For the word it selfe separated from the Spirit cannot worke. So that we put not this vertue of bringing to the sight of earthly vanity, in the very afflictions theselues, no more then we ascribethe recovery of the blind mans sight vnto the clay wherewith his eyes were annointed. But this we affirme, that afflictions sanctified, that is, afflictions ioyned with the work of Gods Spirit are excellent means to bring to the sight of earthly vanity. Yea had it not bene for afflictions sanctified, there be many now in heauen which had never come there. And had it not bene for afflictions, there be many prodigals

in

in the world, which had not knowne
(as they do know) what had belonged
to the turning from the power of Sa-
tan to God. And therefore as I desire
that there may not too much be ascri-
bed to afflictions: so I would fore-
warne men to take heede how they
make too slight account of them, cō-
sidering to what excellent purposes
God hath sanctified and appointed
them; & considering withall the con-
fessions of many sound and experien-
ced Christians, which do ingenuously
acknowledge that such and such af-
flictions were especiall meanes to
bring them to God.

But may not afflictions lawfully *2. Obiect.*
be desired and prayed for, conside-
ring that they may be meanes, if they
be sanctified, of much good vnto
vs?

To this I answer, that as we are not *Answe.*
to condition with God that he would
never touch vs with any affliction,

C 4 but

but we must referre our selues vnto his will. So we are not to hasten afflictions vpon our selues. and the rather because we know not what ability we haue to beare afflictions, or what grace we shall haue to make the right vse of them. We may indeed pray that if afflictions be vpon vs they may be sanctified vnto vs, and it is an holy and necessary prayer: but to pray that God would scourge vs, it is a presumptuous request, and doth sauour too much of ouerweening our owne strength. And if any for their presumptuous practise shall alledge the example of *David* in Psalme 6. 1. that he prayed, not to be corrected in Gods wrath, whereby he seemeth to be content that God should scourge him, so that it were not in his furie: to this I answer, that such know not of what spirit they are which thus reason. For art thou able to make as good vse of afflictions as *David* was?

I trow not. Secondly, *David* doth not absolutely pray for afflictions, but taking it as granted, that God would afflict him, he prayeth that the Lord would not afflict him in his wrath and fury. Therefore we conclude, that though much good be wrought by afflictions, yet that afflictions are not to be prayed for, or to be hastened.

But to come to the vse and application of this point: Is it so that afflictions *sanctified are* ^{1. vse.} an especiall meanes to bring vs to the sight of the vanities of earthly things? Then this should teach vs in the first place, to take notice of, and to admire the excellente power of God, who is able out of darknesse to bring light. For what is more vnlikely, in the iudgement of flesh and bloud, to do good, then afflictions are? For by reason, when a man is sicke, he is more fit to see the excellency of health then the vanity of it; and when he is poore, to

see the happiness of riches, then to see their impotency. And therefore great and admirable is the worke of our good God in all things, and particularly in the sanctification of afflictions. We may iustly say with the Apostle, Rom.11.33. *O the depth of the riches both of the wisedome and knowledge of God: how unsearchable are his iudgements, and his wayes past finding out!*

2. Use.

Secondly, this consideration of the vsefullnesse of afflictions must be an especiall meanes to perswade vs to patience vnder the crosse, and to a willing submitting of our selues vnder the mighty hand of God. He is a wise and prudent Physitian, he knoweth indeed what Physicke is best for vs. We haue a great God to deale with when we are vnder afflictions, and if we submit vnto him, he will raise vs vp. But if we walk stubbornly against him, he will walke stubbornly against vs.

vs. Gods wrath is like to the thunder & lightnings, which commonly hurt not soft and yeelding bodies because they do not resist, but they exercise their force vpon stout oakes and iron locks and barres, &c. So God deales gently with such as submit themselves, but if any resist, he will surely crush them and make them tame. They shall be sure to gaine nothing by obstinacy against God, but increase of their miseries. Yea God will walke obstinately against his very elect if they resist his proceedings, as we see in the example of *Jonas*: how did God persecute *Jonas* with winde and tempests, yea how did he tosse him into the seas, and plunged him into the hell of the whales belly, and neuer left him vntil he had brought him to submit to go to Nineue? And therefore make a vertue of necessitie; that which thou must suffer of necessitie, suffer it with patience and willingly. It may be
the

the Lord aimeth at greater good towards thee in thine affliction then thou art aware of. And therefore as thou art content to receive many a bitter potion at the hand of a physician in hope of health , so be content to drinke of the cup which God hath tempered, in hope that it shall worke for thy good.

3. Use.

LG

In the third place we must duly examine our selues if at any time we haue bene afflicted; whether our afflictions haue wrought thus with vs or no : viz. whether they haue brought vs to the sight of the vanity of earthly things. If they haue , we may be persuaded that they are sanctified vnto vs : and we haue great cause to be thankfull to God for them.

But if we haue bene scourged, and yet are neuer the better, we haue iust cause to be humbled, and to feare that our afflictions were neuer sanctified vnto vs. *The Lord hath smitten vs,*

}

but

but we haue not grieved, he hath consumed vs, but we haue refused to receiue correction; we haue made our faces harder then the rocke, we haue refused to returne: as the Lord complaineth against the disobedient Iewes, *Iere.5.3.* And thus much for the second Doctrine; to wit, *That afflictions sanctified, are speciall helpes to bring vs to the sight of the vanitie of earthly things.*

Painefull nights : Or as it is in the originall, nights of labour. Whence obserue we, *That it may befall the deare children of God, to be visited with painefull and tedious visitations:* ^{3. Doctr.} They may be sicke and grieuously pained, and that not for a night, or for a day, but for nights, that is, for many nights together. The truth of this we see, first here in *Job:* Nights of labour, or painefull nights haue bene appointed vnto me : for thus he complaineth.

And

And that Gods children may be visited with grieuous paine, and with laborious sicknesse, it is further manifest by examples ; as first by the example of *Dauid*, a man after Gods owne heart. For, how doth he complaine in the sixt Psalme ? That his bones were vexed, that he was weary of his groning, that his eye was consumed with griefe : and in Psalme 39. 10. That he was consumed by the blow of Gods hand : but especially in Psalme 38. Where he saith, That the arrowes of God did sticke fast in him, and his hand pressed him sore. That there was no soundnesse in his flesh, because of Gods anger : and that there was no rest in his bones, because of his sinne. That his wounds did stinke, and were corrupt ; that he was troubled and bowed downe greatly. That he went mourning all the day. That his loines were filled with a lothsome disease. That he was feeble and sore broken.

broken: that he roared for the very disquietnesse of his heart, &c. And the like we see in the Church, *Lamen.* 1.11.12. where she saith, *Behold and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger: from a-bone hath he sent fire into my bones, and it preuaileth against them.* Yea, what paines did Christ himselfe endure in the Garden, when he sweat water and bloud? and what torment vpon the Crosse when he cried, *My God, my God, why hast thou forsaken me?* I suppose, that at that time the paines of hell came about him, as it is said also in *Psal. 18. 5.* I suppose that then Christ descended into hell, when he felt the very fire of Gods wrath in his soule for our sins, when the Lord withdrew the light of his countenance, and left him to the intollerable fense and feeling of his indig-

indignation. Now if *David*, a man so deare to God: if the Church, bought with so deare a price: yea, if Christ Jesus the Sonne of God, were left to this extremitic of paines: then it followeth vndeniably, That Gods owne deare Saints and children may be visited with very grieuous paine and sicknesse, with painefull nights, yea with nights of paine.

And for the proofe of the second clause of the Doctrine, to wit, that Gods children may be visited with long and tedious sicknesses, as well as with extremity of paine: consider we first the example of *Aeneas*, who kept his bed, and was sicke of the palsey for the space of eight yeares, *Acts 9.33*. Secondly, the example of the poore man, *Iohn.5.5*. who had an infirmitie for the space of eight and thirtie years, lying at the Poole of *Bechesda*.

Thirdly, the example of the faithfull

full woman, Luke 8.43. who had an infirmite twelue yeares together, and had spent all her substance vpon Physitians, and could not be healed of any. Yea, as Saint Marke is bold to say, She was never the better for her tampting so much with Phylsickes, but rather much the worse, Mar. 5.26. I might be large in the prooffe of this point, but I will abstaine. Come we to the reasons.

And there be many causes wherefore God doth thus heauily and tediously afflict his servants.

First, that hereby he might correct ^{1. Reason.} some remainder of dangerous corruption lurking in them; according to that in Esay 27.9. By this shall the iniquitie of Jacob be purged; and this is all the fruite, to take away his sin. Some of Gods children are subiect to spirituall pride, some to rash anger, some to worldly-mindednesse, some to infidelitie, some to neglect of the best

things; some to discontentednes with
 their estate. And the Lord he layeth
 an heauie chaine vpon their loynes,
 to correct and mortifie their corrup-
 tions in them. And herein God dea-
 leth like a skilfull Goldsmith; he ca-
 steth his children into fierie afflic-
 tions; not because he meanes utterly to
 cast them away, but because he mea-
 neth to take them out more pure, and
 purged from their drosse of sinne: yea
 he fineth them seuenfold, that yet
 they may be more pure.

2. Reason.

Secondly, God doth heauily af-
 flict his people, of purpose to weare
 them from the vaine delights, and
 pleasures of the world. And in this
 the Lord deales like a nurse; he an-
 gointeth the teates of the world with
 bitterness, to the end that his chil-
 dren sucking them might desire them
 no more. How came *Jacob* to di-
 staste and to forsake *Labans* family,
 but by the affliction which he found

by

against

Q

by the change of *Labans* countenance? Gen. 31. How came the Prodigall sonne to be weaned from the citizens seruice, Luke 15. but by the affliction of hunger and want which he found in it? And lastly, how come many of the deare children of God to be so farre mortified to the world, as that they desire to be dissolved, and to be with Christ; but by the bitternesse of afflictions? *Quidam* *pro* *christo* *ad* *christum* *ad* *christum*

Thirdly, God doth thus scourge; Reason: his Church, and afflict his children, for the triall of his graces in them; according to that in 1. Pet. 4. 12. Brethren, *be it not strange concerning the feric triall, which is come upon you*, *as it is* *written*, *that it* *should* *come* *upon* *you*, &c.

God afflicts his Church, partly for the triall of their patience, to see whether they will submit themselves unto him; as well in suffering as in doing his will: partly for the triall of faith, to see if they will believe as

against sence and feeling, and whether they will say with Job, *Though the Lord kill me, yet will I trust in him*, Job 13.15. Yea the Lord afflicts for the triall of wisedome, to see if his children will endeauour to make good vse of their afflictions and of their crosses. Thus God I say afflicts for triall.

4. Reason. In the fourth and last place, God sorely afflicteth his Church in this world, that he might the highlier advance it in glorie in the world to come. For howsoeuer the afflictions of this present time are not marvellous compared to the glorie that shall be revealed, (as the Apostle speakes) Rom 8.18. yet our light affliction which is but for a moment, worketh for us a farre more excellent and eternall weight of glorie 2. Corin. 4.17. as it is written to them by the holy Martyrs; as they suffered most, so no doubt they are glorified most. And thus: many dear Saints of God, which have endur'd

very hell of torment here, no doubt but they receive a more excellent heauen of comfort hereafter: as they haue bene partakers of the suffering, so they are of the consolation.

But to come to the vse and application: Is it so, that God doth sorely afflict his deare children? Then this should teach vs in the first place, not to iudge or censure those which suffer, as though they were greater sinners then others. You know what Christ himselfe saith in Luke 13.2. Suppose ye, that those Galileans were greater sinners then all other Galileans, because they suffered such things? It ell you nay, &c. And it was the sinne of Iobs friends to iudge Job an hypocrite, or a notorious offender, because the hand of God was so heauy vpon him. Let vs therefore learne on the contrary with Gods Church, Iam.5.11, To esteeme them happy, which suffer. Let vs hope, that afflictions layed vpon

pon our brethren or sisters, are signes
of Gods loue towards them, and not
of his hatred. *For whom soever the Lord
loues, he chasteneth, and scourgeth encie-
rie sonne whom he receiueth:* as we
reade Hebrews 12.6.7. And therefore
leud and vncharitable is the practise
of all such which take vpon them to
iudge and to censure many a sound
Christian, by their very afflictions,
to be hypocrites, to be dissemblers,
to be some way notoriously wicked.
For else, say they, God would never
thus haue punished them. O most
vnjust and rash censure! Doth not
God scourge euery sonne whom he
receiueth? and shall we not through
many tribulations enter into the king-
dome of God? Therefore let God be
true, and euery rash iudger shall be
proued a lyer.

2. *Vse.* Secondly, are Gods owne deare
children subiect to grieuous and tedi-
ous afflictions? Therefore this may be

just

just matter of terror to the wicked & vngodly. For if judgement begin at the house of God, what shall be the end of such as obey not the Gospell of God? as the Apostle speaketh, 1. Pet. 4. 17. If God correct his owne with strokes, surely he will punish the wicked with scorpions. If he afflict *Lazarus* here with pouertie and sicknesse, surely he will punish *Dives* hereafter with hell fire.

Yea, if God spared not his Angels which sinned, but cast them downe into hell, and deliuered them into darknesse, to be reserved to iudgement; then how shall the wicked thinke that the Lord will spare them, going on in their sinfull courses? Oh therefore let all the sharp corrections layed vpon Gods children in this life, be so many warning peales to the vngodly speedily to repent, and to turne to God in time, lest worse punishments seise vpon them then euer sei-

sed vpon the elect.

3. Use.

Thirdly, the consideration of this truth, to wit, that Gods children are subiect to so great afflictions; it must teach every one of vs, to be prepared to endure great trials. We must be prepared to endure losse of our dearest friends, losse of good name, losse of our whole estate, losse of libertie, losse of health, extremitie of paines in the body, & that for a long time together: yea we must be prepared for the firy triall; for what do we know, what God hath in store for vs? Lastly, we must be prepared to endure troubles of minde and vexations of conscience; we must be content to be brought to heauen by hell-gates. Brethren, we must not thinke it strange if these things befall vnto vs. The like haue befallen vnto Gods owne sons and daughters that are in the world, or haue bene. Let vs learne to get strength now in the time of our peace;

we

we may haue more vse of it hereafter
then it may be we are aware of.

Fourthly, considering that Gods elect are subiect to so great afflictions, let vs which enjoy freedom from these tormenting miseries, be the more thankfull to God for our freedome. We might liue in sicknesse, in paine, in pouertie, in persecution, in distresse of minde, and yet remaine the true children of God. Therefore what cause of thankfulness haue we, with whom the Lord deales more mildly, and yet gives vs the same hope of glorie, which he hath giuen vnto others which suffer great trials? God deales with vs as he dealt with *Henoch*; he takes vs away, and we hardly see or fee'e death: whereas many others are carried as it were in a fierie chariot to the kingdome of heauen. Consider this all ye which sit vnder your owne vine and vnder your owne figtree, and be thankfull.

Fiftly,

5. Ps.

Fiftly, considering that Gods children are subiect to so great afflictions; therefore this must teach vs to haue a fellowfeeling of the miseries of others. We must not make small reckning of their paines, as though they ailed nothing; but we must compassionate them, and vse all the meanes we can to comfort them, and to support them, as we our selues desire to be comforted and to be supported if we were in their estate. Be it therefore farre from vs to adde affliction to affliction, or to increase the sorrowes of such whom God hath wounded: But let vs rather thinke with Job, that he which is in affliction ought to be comforted of his friends. It is a cruell practise to lay on more weight vpon a poore beast, when he is ready to sinke vnder that burthen which is vpon him already. So much more it is a tyrannous fact to adde to the sorrowes of them which are already heauie

uie laden.

And thus much may suffice to haue spoken concerning the third doctrine, to wit, that Gods deare children are subiect to painfull and tedious sicknesse.

Many painfull nights haue bene appointed vnto me. Where obserue, that Job doth not say, It was my hard fortune to see much miserie, or by euill lucke and hard chance I came to this affliction; but many painfull nights haue bene appointed vnto me: wherein is intimated vnto vs this truth, namely, that There is no affliction befallenth 4. Doctr. any of the children of God, be it neuer so sharpe or tedious, but it befallenth by the determinate counsell and purpose of God. This is manifest out of diuerse texts of holy Scripture, as out of Esay 45.7. I forme the light, and create darknesse: I make peace, and create euill: I the Lord do all these things. And out of Amos 3.6. Shall a trumpet be

be blowne in a citie, and the people not
be afraid? shall there be euill in a citie,
and the Lord hath not done it? But yet
this point is more especially proued
by that in Acts 4. 27. where it is said,
Herod, and Pontius Pilate, and the Gen-
tiles, and the people of Israel, were ga-
thered together, to do vnto Christ that
which Gods hand and counsell had de-
termined before to be done. Yea indeed,
all things both great and small are go-
uerned and guided by the prouidence
of God: there is not a sparrow which
falleth vnto the ground, nor an haire
which falleth from our head, without
our Father; as Christ himselfe saith
in Matthew 10. 29. And this truth
the Saints haue acknowledged from
time to time. If *Shemes* curse *David*
and raile vpon him, *David* will ac-
knowledge, that the Lord bids him
curse, 2. Sam. 16. 17. If the *Sabeans*
take away *Iobs* oxen or his asses, and
the *Chaldeans* deprive him of his ca-
mels,

mel; if a fire from heauen take away his sheepe, and the winds stirred vp by Satan destroy his children, yet he will acknowledge, that *the Lord hath giuen, and the Lord hath taken away,* Job 1.21.

Yea but this might seeme to be an *Obieet.* hard saying, that God should be the author of all afflictions. For suppose that a man be robbed of all that he hath, is God the cause of the robbery? or suppose a man be wrongfully slandered, is God the cause of the slander? This might seeme to make God the author of sinne.

Nothing lesse. For howsoever God is the author of the action, yet he is not the author of the euill of the action: he tempteth no man to steele, he infuseth malice into no mans heart, to move him to curse or slander. But the euill of the action is partly of the diuell, and partly of man himselfe. Therefore let no man when he is

temp-

tempted, say, that he is tempted of God; for God cannot be tempted with e-
will, neither tempteth he any man: but
every man is tempted, when he is drawne
away by his owne lust; and is enticed,
Iam.1.13.14.

Object. But it may be objected further, Do
not many crosses fall out by meere ill-
lucke? Doth not a mans experience
tell him of many ill chances which
haue befallen him? Doth not a man
sometimes breake his necke, falling
from his horse? Doth not a child upon
a sudden fall into a pit, and is drow-
ned? Doth not an axe head flic from
the helme, when no such thing is in-
tended, and slayes a man? And what
is this but hard lucks on bad fortune?

Answer. These indeed may seeme to be
meere casualties vnto vs, in respect
of the suddennesse of them, and be-
cause we see not always the causes of
them. But with God these things are
certaine, and proceed from his de-

cree: according to that in Pro. 16.35.
The lot is cast into the lap, but the dispo-
sing thereof is from the Lord.

¶ Therefore we must not be like the
very heathen, ascribing that vnto
chance and fortune, which we should
by right ascribe to the prouidence of
God.

¶ But to come to the vse and appli-
cation. Is it so, that all afflictions come
by the prouidence of God? Then this
must teach vs in the first place, not to
murmure, but let vs say with David,
in Psal. 39.9. *I was dumbe, and opened*
not my mouth, because thou diddest it.
If we consider, we haue no cause in-
deed to murmur against God. For
first, he layeth not vpon any of vs the
thousandth part of that which we do
deserue. And secondly, he causeth
those afflictions which he doth lay
upon vs, to worke for our good: so
that we haue more cause to give him
thankes, then in any sort to murmur
against

against him.

2. Use.

Secondly, considering that all our afflictions are from God; therefore it must teach vs to feare God aboue all. Let vs not feare the diuell, nor tyrants, nor our professed enemies. For none of these can hurt vs without God. But let vs feare that great God, who when he hath afflicted vs here, is able to cast both soule and body into hell fire, Luke 12. 5. It is a miscrable thing, that we can feare a great man because he is able to hurt vs, and that we cannot much more feare God which is able to damne vs. This bewrayes a great deale of infidelity in vs: this shewes that we do not beleue the certaintie of Gods threatnings. We consider God onely according to his mercie, and so make an idoll of him: but we feare him not for his iustice. We pretend that we loue God, but where is that awfull respect which we owe unto him?

SUGGS

Thirdly,

Thirdly, is it so, that all afflictions *3. yse.*
are from God? Therefore this must
teach vs, that whensocuer God doth
afflict vs in any kind whatsoeuer, ei-
ther in our good names, or in our
goods, or in our friends by taking
them away, or in our bodies, or such
like: it must teach vs I say, to tric our
selues and to fanne our selues, what
the Lord hath against vs, or for what
cause he doth afflict vs. Thus did Mo-
ses, *Psal. 90.7. 8. We are consumed by*
thine anger, and by thy wrath are we
troubled: thou hast set our iniquities be-
fore thee, and our secret sins in the light
of thy countenance. And it is a blessed
use of afflictions, to make them as our
looking glasse, wherein we discerne
and discouer some things amisse in
our selues. Let vs therfore which taste
afflictions, find out our secret or o-
pen sinnes, and then let vs acknow-
ledge them to God, and humble our
soules for them; let vs renew our co-
uenants

uenants with God of new obedience. Yet let vs iustifie God in all his proceedings against vs ; and let vs say, Lord, it is thy great mercie that thou layest no greater punishment vpon me, yea it is thy mercie that I am not consumed and brought to nothing. Let vs say with *Daniel*, *To vs belongeth nothing but shame and confusion* ; yea let vs say as the truth is, that hell fire and the second death is due vnto vs. By this humiliation ioyned with resolution of newnesse of life for time to come, we shall obtaine mercie and forgiuenesse of sinnes past, *Prou. 28. 13.* Secondly, we shall turne away Gods wrath and iudgements from vs for time to come, as Nineue did: and without this repentance, there is no possible escape frō Gods vengeance; but his hand will be still stretched out against vs : he will breake vs with one breaking after another, vntill we be content to breake off our sinnes. If

we

we will make no end of sinning, let vs
neuer thinke that God will make an
end of punishing.

Fourthly, is it so, that God is the 4. vse.
author of all afflictions? Therefore
this must teach vs to flie vnto God
for helpe in the time of distresse. We
must say with the Church in Hos. 6.1
The Lord hath torne, and he will heale;
he hath smitten, and he will binde vs
up. We must not seeke to witches or
wizzards for helpe, neither must we
trust in our Physitians as *A/sa* did, in
2. Chron. 16. 12; but we must seeke
to the living God. I speake not this, so
the end we should negle&t the
meanes, but that we should not too
much dote vpon the meanes, as it is
the sinne of too many. And I speake
it furthermore to this end and pur-
pose, that we might be stirred vp the
more seruently to seeke to God by
prayer and humiliation in the time of
our trouble. For it is too manifest

how earnest we are in seeking after the meanes, while in the meane time we neglect to seeke vnto God by prayer for his helpe. We are like vnto *Rachel* which cryeth (though other wise a good woman) and saith vnto *Jacob*, *Giue me children or else I die*: not remembraunce that it was in God onely to giue children. And so we cry with seruency, *Giue me this helpe or else I die*, whereas it is the Lord onely which is able to helpe.

5. Yse.

Fifthly and lastly, Do all afflictions come by the prouidence of God? Then this may be matter of comfort & consolation vnto all Gods afflicted people: for certainly God will lay no other affliction vpon his Saints, but that which is for their good. God is our tender Father, and can we thinke that a tender father will give any thing to his beloued child, but that which is good and wholesome? God is our faithfull Phyſitian, and shall we thinke

thinke that a faithfull Physitian will wittingly giue any thing to his patient, which may do harme and not good? God is our chiefe friend, and shall we thinke that our chiefe friend will seeke our bane? Be it farre from vs so to imagine. Yea be assured of this, thou afflicted in Sion, and tossed with tempests; if God did not know and purpose to do thee good by afflictions, I dare be bold to say, he would never afflict thee. And therefore say with Christ, and that with comfort and willing subiection, *The cup which my Father hath given me, shall I not drinke it? Ioh.13.11.* Yea count it for matter of great ioy, that the Lord doth vouchsafe to correct you for your good: for *when ye are iudged, ye are chastened of the Lord, that ye might not be condemned with the world;* as the Apostle speaketh in *1. Cor. 11. 33.* And thus much for the fourth doctrine, to wit, that all afflictions come

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5. Yse. Fifthly and lastly, Do all afflictions come by the prouidence of God? Then this may be matter of comfort & consolation vnto all Gods afflicted people: for certainly God will lay no other affliction vpon his Saints, but that which is for their good. God is our tender Father, and can we thinke that a tender father will give any thing to his beloued child, but that which is good and wholesome? God is our faithfull Phyfitian, and shall we thinke

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When I lie downe, I say when shall I
arise, and the night be gone? and I am
full of tossings to and fro, &c.

Doctr.

Whence obserue, That afflictions
may be irkesome and troublesome, to
the very children of God. This is ma-
nifest by this example of *Iob*. For it ap-
peareth both by his words and by his
gesture, how irksome his sicknesse was
vnto him. The like we reade of *Danid*.
For how was he perplexed for the
losse of his sonne *Absolon*: crying
out in a most lamentable manner, O
my sonne *Absolon*, my sonne, my sonne
Absolon: would to God I had died for
thee, ô *Absolon* my sonne, my sonne.
The like we reade of *Jeremiab* in his
fourth chapter, 19. verse, crying out,
My bellie, my bellie, I am pained at the
very heart, my heart maketh a noise in
me. The like we see in *Rachel*, *Matth. 2.*
18. For, In Rama was there a voice
heard,

heard, lamentation and weeping, and great mourning: Rachel weeping for her children, and would not be comforted, because they were not. The like we see in *Hezekiah*, Esay 38. 14. for in his sicknesse he chattered like a crane or a swallow; yea he mourned like a dowe. The like we reade of the Church in affliction, Esay 59. 11. saying, *We roare like Beares, and mourne like dounes.* Yea what shall we speake of *Elias*, who was euuen wearie of his life, by reason of the idolatry and persecution in the dayes of *Iesabel*? 1.Kin. 19.

4. What shall we speake of *Naomie* who named her self *Mara* or bitter, in respect of her bitter afflictions? Ruth 1.21. What should we mention *Ionas*, who was exceedingly vexed and troubled, when he had no iust cause so to be? Ionas 4.9. Yea my beloued, it besell euuen to Christ himselfe to be troubled, and to be sensible of his smart. For else why doth he pray a-

againe and againe, that the bitter cup
might passe from him ? Or, why doth
he cry, *My God, my God, why hast thou
forsaken me?* and the like.

Yea, the child of God may be so
sensible of his affliction, and his crosse
may be so irksome vnto him, as that
he may fall thereby into diuers dan-
gerous temptations.

He may come to thinke that God
hath forsaken him, as we see in the
example of *Dauid*, Psal. 77. 7. 8. *Will
the Lord cast off for euer? will he be fa-
vourable no more? Is his mercie cleane
gone for euer? Doth his promise faile
for euermore? Hath God forgotten to be
gracious? hath he in anger shut up his
tender mercies? &c.*

Secondly, the child of God in af-
flictions, may possibly be very impa-
tient, and may vtter dangerous spe-
ches, as we see in the forenamed ex-
ample of *Ionas*, *I do well to be angry.*
Yea, he may come to curse the day of

his

his birth, with Job and Jeremiah. Yea, he may come to haue his words swallowed vp that he cannot pray, Job 6.3.

Thirdly, the very elect may possibly be comfortlesse in their affliction, according to that in *Esay 54.11.0* thou afflicted, tossed with tempest, and not comforted! Yea, they may die mourning, their gray haires may go with mourning to the graue; as *Isaiah* speaks of himselfe, Gen.42.38.

And there be great reasons why afflictions are thus irksome to Gods children as first, because our nature is frail and weake, our strength is not the strength of stones, nor our flesh of brass; as Job speaketh, Job 6.12. but we are fleshie bodies, and therefore very sensible of the least paines.

Secondly, the diuell doth especially tempt vnto impatiencie in the time of our affliction: we haue then of all other times the strongest temptations.

tations. When did Satan most tempt Job to curse God, but in the depth of his miserie and calamities? And therefore it is not much to be maruelled at, if we descrie naturall frailtie and weaknessse in our brethren and sisters at such a time.

3. Reason.

God delides his children to much frailtie, that in their weaknessse his power might be seene. For, how admirable is the power of God, in the preseruing of such a man or woman to eternall life! which oftentimes neither know what they do, nor what they say. It is a great worke of God to bring any to heauen, though they pray, though they call for mercie, though they give evidences of faith and repentance: but to bring such to heauen, which for the present cannot pray, it is a worke rather to be admited then conceiued, my soverayn will.

4. Reason.

God also suffers his deare children to die uncomforably for their cause which

which stand by, as either for the warning of his Saints standing by, to teach them to take heede of nourishing corruption, lest it trouble them at the last: and to forewarne them also to prepare great strength against the needfull time. Or else the Lord doth it in his justice, to be a stumbling blocke to the wicked that stand by: that they may depart and say, Lo these are the Professours, these are the holy people, these are the runners to Sermons; and yet you see what ends they make: God blesse me from their profession, &c. A iust iudg-
mentment of God, that forasmuch as the wicked will not receive any good by Gods people in their life time, either by their good counsell, or good example, that therefore they should receive hurt and bane by their death.

But here some may possibly ob- 1. Obiect.
iect: Doth not Christ himselfe say, that *The Comforter shall remaine for ever*

ever with his Elect? John 14.16. Yea doth he not say further, that No man shall take away their joy? John 16. 22. Which being true, how can it possibly be, that the child of God hauing had at any time sound ioy, should die vncomfortably?

Answer. To this I answer, that indeed it is true, sound ioy shall never utterly be taken away from any elect vessell; but it is not to be denied but the sense & feeling of that ioy may be taken away. Though Christ was alwaies the Sonne of Gods loue, and remained for ever in his fauour, yet he was not alwayes sensible of that loue, which caused him to crie, *My God, my God, why hast thou forsaken me?*

2. Obiect. If any shall obiect further, and say; Do we not reade, that the Apostles rejoiced, *In that they were thought worthy to suffer rebuke for Christ?* Acts 5. 41. And do we not heare of those holy Martyrs in Hebr. 10. 34. who suffered

suffered with ioy the spoyle of their goods? Yea, do we not behold with our eyes, many Christians which depart out of this life with much heauenly ioy? Therefore it may seeme, that the end of Gods children is a ioyfull end.

I answer, it is true that many Christians, *Answe.* yea I hope the most of Gods children depart with ioy. But this is not the condition of all. There be some that go weeping to heauen, as well as there be others which go triumphing. There be some that are carried in fiery chariots with *Elias*, and as it were in a whirl-wind: when others are carried in a more mild manner, or as it were in a horselitter.

If any shall obiect yet and say, Do we not reade in Psal. 37. *Marke the upright man, & behold the iust: the end of that man is peace?* Therefore how is it possible that the end of the child of God should be vncomfortable?

It

Answer. It is most true, that the end of Gods children is peace, but this peace is especially obtained in the world to come; for so saith the Prophet: *Peace shall come, and they shall rest in their beds,* Esay 57. 2. Yea what saith our blessed Sauiour? *In the world ye shall haue affliction, but be of good comfort, I haue ouercome the world.* Iohn 16. 33.

1. Vse.

But to come to the vse and application of this point: Is it so, that afflictions may be thus troublesome and tedious to the very children of God? Then this must teach vs, not rashly to censure all such as in whom we discouer much weakenesse and signes of impatiency. For in so doing we might quickly come to condemn the generation of the righteous. Shall we iudge *Job* to be an hypocrite if we heare him cursing the day of his birth? God forbid. Therefore *judge not, that ye be not indged.* For with what iudgement

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ment ye iudge, ye shall be iudged; and with what measure ye mete, it shall be measured to you againe, Matth.7.2. In stead of iudging and censuring other, in this case rather learne to iudge thy selfe: thinke thus with thy selfe, when thou seest signes of impatiencie in good people, first, that surely their pangs & paines are exceeding great, for otherwise they would not thus complaine: and secondly suspect thy selfe, that if thou were in their case, and didst endure that which they endure, thou thy selfe wouldest be farre more impatient.

Secondly, is it so, that afflictions 2. vſe may be thus tedious vnto the children of God? Therefore this must teach vs to be thankfull to God, when our brethren and sisters make a comfortable end. How great cause had the friends and kindred of holy Martyrs to praise God, when they beheld with their eycs the stedfast faith, the vndaunted

daunted courage, the maruellous patience which appeared in those worthy seruants of God. And so when we behold our friends vpon their death-bed, iustifying God, condemning themselves, laying hold of saluation by Christ, giuing good instruction vnto others, and commenting their spirits into the hand of their Lord which hath bought them: surely, I say, in this case we haue great and iust cause to glorifie God. And so much the rather are we bound to be thankfull for this, because it is not giuen to all the Saints to haue this comfort at the last: but some vpon their death-beds are constrained with Christ Iesus to cry in the sense of their paines, *My God, my God, why hast thou forsaken me?*

3. *Vſe.*

Thirdly, is it so, that afflictions may be thus tedious vnto Gods children? Therefore this must teach all Christians to endeavour, and that betimes, to lay the foundation of a comfortable death

death; and for this end we must obserue these rules.

First, we must take away the sting of death, which is sinne. There is nothing which makes death terrible or troublesome vnto Gods child, but sinne: as for the pangs, many Christians haue comfortably endured them, especially being assured of Gods fauour; and also priuie to themselues of a well spent life. But as for such which would not be ruled, but would still retaine a selfewill, their end hath bene comonly vncomfortable. Therefore my deare brother and sister, who soever thou art, let my counsell be available with thee; cast away all thy transgressions whereby thou hast transgressed. Spare not thy bosome sins. For I say vnto thee, every sinne which thou keepest vnmortified, doth threaten to make thy death vncomfortable. Wherefore let vs euery day be lessening the sorrowes of death by

our daily practise of mortification.
¶ Hast thou mortified lust, mortifie also
couetousnesse : hast thou mortified
couetousnesse, mortifie also pride :
hast thou mortified pride, mortifie also
rash anger : in a word, hast thou
mortified some sinne, striue to morti-
fie all sin. For assure thy selfe, if thou
keepe any one sinne aliue, it will be
bitternesse in the end.

Secondly; if we desire to make a
comfortable end, we must walke faith-
fully, and labor to glorifie God in our
particular calling. How came *Paul* to
finish his dayes with comfort, but by
this, that he had finished his course?
2. Tim. 4. that is, he had bene care-
full to accomplish the worke where-
unto he was sent. For it is not suffi-
cient, my welbeloued, that we observe
with diligence the workes of pietie,
and that we walke faithfully in our
generall calling as we are Christians,
but we must also walke faithfully in our

particular callings. It is not sufficient to see me to be a good Christian, but we must be good Magistrats, or good maisters, or good husbands, or good wiues, or good seruants, or good chil- dren, &c. We must glorifie God in the ranke wherein God hath set vs, if euer we meane to die with sound comfort.

Thirdly, if we desire to make a comfortable end, we must be carefull to thinke of our end betimes. When sicknes and death come vnexpected, they are the more vnwelcome, they come as vnbidden guests: but if we haue seriously thought of these things before hand, and made them part of our daily meditation, then they are the lesse troublesome, and the more easily borne. Euen as a hea- wie burden, if it be throwne vpon a mans shoulders at vnawares, it is ready to breake his backe; but if he be aware of his burden, and fit himselfe to re- ceiue it, it is farre more tollerable: So.

it is with death and sicknesse : if thou
thinke of these things before hand,
they will be farre more easie ; but if
thou put this euil day farre from thee,
thou shalt find by wofull experience,
that vnexpected death is the most
bitter and terrible. Therefore let thy
bed put thee dayly in minde of thy
graue, and thy sleepe of thy death ; let
the putting off thy garments put thee
in minde of laying downe this taber-
nacle of thy body ; yea let thy sheetes
put thee in minde of thy winding
sheetes ; and the clothes which couer
thee in thy bed , put thee in minde of
the earth which shall couer thee in
thy graue. Thus thou shalt imitate *Job*
who waited all the dayes of his ap-
pointed time vntil his changing came
Job 14. 14. And thus thou shalt imi-
tate many deare children of God,
which are taught of God thus to
thinke of their mortalitie. Thus thou
shalt be more and more mortified to

the

the world, and thus no doubt thou
shalt make thy end comfortable.

Fourthly, if we desire to make a
comfortable end, we must endeavour
betimes to make our calling and e-
lection sure. Thus *Simeon* departed
in peace, because his eyes had seene
Gods saluation. And indeed how can
we expect to die with comfort,
while we are vniresolved what shall
become of our soules in the world to
come? And that we may make our
calling and election sure, we must ob-
serue these rules. First, we must be
diligent hearers of Gods word; for
Faith comes by hearing, as the A-
postle speaketh. What is the reason
that so many waue? Is it not be-
cause they are idle, and because
they will not take the paines to
heare so diligently, as their case
requireth? Secondly, that wee
may make our calling and election
sure, we must frequently receive the

Lords Supper. What experienced Christian is there, but he is able to tell you, that the Sacrament by Gods blessing hath a notable confirming and establishing power? And therefore those negligent Ministers are guiltie of the weaknesse of the faith of the people, in that they do not so frequently as they ought, administer the holy Sacrament. Thirdly, if we desire our calling and election to be made sure, then we must pray vnto God, as the Apostles did, that the Lord would increase our faith. For vnlesse Gods Spirit do testifie together with our spirit, we can never come to any full assurance. *Paul* may plant, and *Apollos* may water, but it must be God alone which must give the increase of saving grace. Fourthly, if we would make our calling and election sure, wee must meditate often of Gods promises, and we must trie our estate by the markes which are peculiar

culiar ynto Gods elect: Fifthly, if we would make our calling and election sure, we must be plentifull in good workes. For, whom hath God promised to strengthen vpon the bed of languishing, in Psal. 41. 3. but such as consider wisely of the poore? And who are they which lay vp for themselves a good foundation against the time to come, laying hold of eternall life, but such as are rich in good workes? 1. Tim 6.19. Thus we see the way to a comfortable departure. God almighty giue euery one of vs grace to take this way, that so by our death we may glorifie God, bring comfort & good example to our brethren, and eternall benefit to our owne soules, and that for the merits of Iesus Christ our Lord, to whom with the blessed Father, and the holy Spirit, three most glorious persons, and one God, be ascribed, as is most due, all honour, praise and glorie, all true feare, reu-

The occasion of this Sermon (as you know) was for the celebration of the funerall of that excellent seruant of God, Mistris *Elizabeth Juxon*, the late faithful wife of Maister *John Juxon* Citizen of this famous Cittie of *London*. And the reason which moued me to make choice of this Text rather then of any other, was the request of our deare sister deceased, who vpon her death-bed called for her Bible, and turned to this portion of Scripture, and desired me to intreate of it at her buriall. And indeed if I had bene left to mine owne free choice, I thinke I could not haue made a fitter choice of a Text in all the Bible. For the estate of *Job* described in these words, doth notably answere to the estate of our sister.

For, were the moneths of *Job*, moneths

neths of vanitie ? did they vanish away like smoake? did they passe away quickly like the ~~W~~eauers shuttle? Euen so it was with the life of this our sister ; her dayes were but few and euill ; her pilgrimage here was but short ; for she was not full seuen and twentie yeares old when God tooke her away, as I am informed. As it was with *Henoch*, because he walked with God, therefore the Lord tooke him away in his middle age : euen so it was with this worthy woman ; she walked with her God, and therefore he hath now taken her vp vnto himselfe in the midſt of her dayes.

Secondly, did *Job* endure a painfull and tedious griefe in his body ? Euen so did this our sister ; her paines were very great, her triall was a fiery triall ; yea her sicknesse was not onely dolorous, but likewise it was long and tedious, continuing vpon her with great extremitie for the space of a yeare

yeare and vpwards. God did grinde her in the mortar of his fatherly correction like spice, that so she might be made the more fragrant sacrifice vnto himselfe.

Thirdly, was *Job* brought by his sicknesse to the sight of the vanitie of earthly things? So was this seruant of God; she had attained an holy scorne of the contentments of this life. For when I demanded of her, whether the comelinesse of the roome where she lay, and furniture of her house did not somewhat tempt her to desire still to liue: she answered me, That nothing in the world did move her to desire life, no-not her very chil-
dren, which were farre more deare vnto her, then any worldly riches whatsoeuer. So that I found she was quite dead to the world in her mind, before she was dead or depriued of life in her bodie. God grant that euer
y one of vs may labour for the like

grace

grace of sound mortification. For, if we be dead and crucified vnto the world, it is a good signe that we are alive to God.

Fourthly, was griefe and smart irkesome and troublesome vnto Job himselfe? Then it was the great mercie of God, to giue patience vnto this our sister in any measure. And let vs not thinke it strange if she roared and cried with paine at some times; but let vs rather feare, that if we had bene in her case, and had tasted her sorrowes, we had bene like to fall into greater extremitie then euer she fell. It is the propertie of a good child to crie whilst he is a beating, as well as of a bad. But here is the difference; a good child, when the smart is gone, will kisse the rod, and loue his parents, and be sory for his fault; whereas a wicked child will murmure against and hate his parents. Now this our worthy sister shewed her selfe to be

be a good child; for she cried when she felt the smart: but when she had of any mitigation, she condemned her impatiencie, and iustified God, kis-
sing his rod, by shewing a very ten-
der affection of loue to God, when-
soeuer she thought or spoke seriously
of him.

Fifthly, were these painfull nights appointed vnto Job, not by fatall ne-
cessitie, or by chance and fortune, but by the prouidence of God? Euen
so it was with this our sister. For how-
soeuer the first occasion of her sick-
nesse might seeme vnto vs to bee
meerly casuall: yet the truth is, that
euen casuallies themselues are guided
by the divine prouidence. For (as
Salomon saith) *The lot is cast into the
lap, but the whole disposition thereof is
from Iehouah*, Prou. 16. 33. And thus
I haue declared vnto you, how fully
this text doth answer vnto this pre-
sent occasion. Now may it please you
further

further to consider the spirituall estate
of this our sister.

And her spirituall estate shall appear by a strict and serious examination which she tooke of her selfe in the time of her health. It is set downe with her owne hand, and was found by her husband after her departure, amongst the rest of her things which she most esteemeid: and for my owne part, I know them to be no fables. For I knew her spirituall estate, by five yeares experience, liuing in the house with her. Now I thought good to make them publike, not onely for a due memoriall of this blessed seruant of God; but also for the common good of Gods Church: as being indeed exceedingly importuned by good people therunto. If you desire to reape benefite by the markes, reade them not as a bare report or commendation of the partie deceasid; but duly obserue every marke
what

what it importeth; and next, obserue
in what manner it was found in this
worthy woman: thirdly, weigh well
the places of Scripture which are al-
ledged to prove the Markes to be pe-
culiar to Gods elect: and lastly, exa-
mine whether thou findest these
signes in thy selfe or no; for this is the
way to benefit by them.

The Markes which this our sister
found to be wrought in her, by Gods
holy Spirit, are many: I will reduce
them to as few heads as I can, for the
helpe of your memorie: I will not
adde any thing abouie the fence of
that which she hath written; onely it
shall be my endeouour to bring that
which she hath written, into distinct
order for better capacitie, and to de-
clare vnto you my owne particular
knowledge concerning her estate.
And the Markes are these following,
being noted in the small letters for di-
stinction: And behold, she that

is dead, shall yet speake vnto you.

The first Marke.

First, I desire to be exercised in the word day and night : and I finde a willing receiving of Gods commandements, they are not grievous.

And that this precious signe was in this worthy woman, let her praetise shew it. To my knowledge, when she was in the Citie, she heard for the most part, nine or ten Sermons every weeke; whereof foure of them constantly vpon the Sabbath day, besides catechizing. Also, she read daily morning and euening some part of the Scripture, from the beginning of the Bible vnto the end thereof. And she did not reade the Scripture as many do, in haste, but with serious consideration, application, and meditation. Moreover, Gods commandements were not grievous vnto her,

but

but she obeyed them with chearefulness. I neuer made any motion vnto her for any that were in distresse, but as soone as she heard it, she obeyed. Yea, the word was so farre from being grieuous, as that it was *more sweete than the hony and the hony combe*, (as she acknowledged.) Yea she slept euerie night with this meate in her mouth: the word being her last meditation in the night, and her first thoughts in the morning.

And this constant meditation of Gods word, is giuen as an infallible marke of a blessed person in Psal. I. *In that Law will he meditate day and night.* And if this be a signe in any, then much more in this good Christian. For indeed, vntill it pleased God to conuert her soule (which was about ffe yeaues ago), she walked according to the course of the world, and maruelled (as she her selfe confessed) what people meant to runne dragling

dragling to Sermons. But the Lord changed her mind, and then I thinke she ran as fast to Sermons as the rest of her brethren and sisters; I meane as the rest of Gods deare Saints and children.

The second Marke.

The word worketh in me a redresse of my wayes.

And that this signe was in this worthy woman, it was evident vnto me, who was made throughly acquainted, by her voluntary confessiōn, with her estate. She acknowledgēd vnto me, after her conuersion, how vaine her course had bin in former times. Yea she concealed not from me the greatest sinnes that euer she committed in all her life time. And therefore I saw with mine eyes, what an admirable redresse of wayes the word and Spirit of God had wrought.

wrought in her. Now brethren, when the word of God workes a through and effectuall redresse, it is an euident signe of an happie estate & condition. For the word worketh effectuall in none but in such which do beleue: as we gather out of the words of the Apostle in 1.Theffl.2.13.

The third Marke.

I find a respect to all the commandments of God, desiring to obey in the least commandement as well as in the greatest; I find a willingnesse to obey against profit, pleasure, credite, ease, libertie, and the liking of carnall friends.

And that this signe was in this worthy Christian, it is also euident. She hath desired to obey in the least, and much more in the greatest commandements. She, for her part, made conscience, as well of little oaths

as of great; of deceiuing in a shilling, as well as in a pound; of the lust of the eye, as well as of the act of vncleanenesse; of words, as well as of deedes; and of thoughts, as well as of outward praetises. This was manifest vnto me by her complaints against her selfe, in such things as a carnall hypocrite would haue esteemed but motes, whereas she esteemed them beames. And that she had a willingness to obey against profit, it is likewise euident; for she was an especiall meanes to perswade her husband, not to incomber himselfe with too much worldly imployment, but rather to content himselfe with lesse worldly gaine, and to redeeme time for hearing Gods word, and for other holy occasions. Secondly, she obeyed a--Dgainst pleasure; for whereas she had wont to seeke her bodily recreation vpon the Sabbath day, in walking vp and downe, in sitting at her gate, in

talking of worldly matters, and such like: now she was growne so devout and pious, as that she made conscience to expell worldly thoughts vpon the Lords day, as appeared by many godly questions, from time to time put forth vnto me by her. Thirdly, she obeyed against credite; for whereas in her carnall estate, her carnall neighbours respected her; afterwards, when they obserued this godly change in her, they ceassed to giue her that respect which was due vnto her; yea indeed they enuyed, hated, and neglected her. Fourthly, that she obeyed against libertie and ease, it was also manifest; for whereas in her carnall estate she could take libertie to keepe her bed vpon the Sabbath day till eight of the clocke, now in her spirituall estate, she could afford to rise by five a clocke in the morning; and that in the cold winter, and when she was with child, and

to

to go to the Lecture in the citie at six a clocke; and this she did constantly. Fifthly, that she obeyed against the liking of carnall friends, it was also plaine: for they stormed against her for these godly courses, and did not spare to tell her, That if she thus proceeded, she would vtterly vndo her selfe, and ouerthrow her estate: and yet, against all these pull-backes, she held on her godly course vnto the end.

And know this my deare brethren, that there is no surer evidence of a good estate then vniuersall obedience. What was it that confirmed the estate of Zachary and Elizabeth to be a blessed and happie estate, but this, in that *they walked in all the commandments of God, without rebuke?* Luke 1.6.

The fourth signe or Marke,

*I find feruencie and frequencie in
prayer, in secret.*

Concerning the feruency of this good woman in prayer, and that in secret, I my selfe haue bene an eare witnessse, for I haue heard her pray when she was not aware of me. And for her frequencie, the family are not ignorant how exactly she kept and obserued her religious houres in priuate. There is no hungry person doth more duely obserue his meale-times, then this faithfull person obserued her times for prayer and reading.

And who will not easily acknowledge, that the true spirit of prayer is a notable signe of a blessed estate? For God doth powre the spirit of prayed vpon none, but vpon such vpon whom also he powreth the spirit of grace, Zach. 12.10. And what saith blessed

blessed Paul? whosoever shall call upon the name of the Lord, shall be saved, Rom. 10. 13. Yea what saith Christ himself? Matth. 6. 6. *Pray unto thy Father in secret, and the Father which seeth in secret, shall reward thee openly.*

The first Marke,

I find a striving against the most secret corruptions of nature; I bewaile my transgressions against the inward worship of God, as well as against the outward; I bewaile the hardnesse of mine heart, and mourne because I cannot mourne as I ought.

How exceedingly this holy Christian did bewaile her failings against the inward worship of God, I was not ignorant: for many a time hath she complained unto me, what distractions she hath found in prayer, and in the hearing of Gods word.

Yea she obserued the subtiltie of Satan, how he would thrust other good motions and meditations vpon her vnseasonably, of purpose to hinder her in her present holy busynesse: and moreover, mine eares were continually filled with her complaints in respect of hardnessse of heart, and with her mourning because she could not mourne as she ought. And that she had a striuing against the most secret corruptions, it was likewise apparent vnto me, which was made acquainted with her spirituall estate: for it was her godly care still to be instructed how she might cast out and resist euill motions, groaning and sighing vnder them, as vnder a most vncomfortable, heauie, and intollerable burden.

Now what greater signe is there of a good and gracious estate, then to be sensible of the combat of the spirit against the flesh? What greater euidence

uidence was there that *Paul* was now a regenerate person, then this, to wit, that he found this striuing in his heart, and that he was sensible of the law of his minde resisting the law of sinne which was in his members? Rom.7. 23. What greater signe was there that *Rebecca* was conceiued with child, then when she felt such a struggling within her selfe betweene the chil-
dren, as she never felt before? So what greater evidence that we are concei-
ued of Christ, then when we feele him sensibly strugling in vs against the old Adam?

The fixt Marke.

I find a dislike of sinne in all, even in them that are most deare unto me.

This marke I know to haue bene in this worthy woman: she grieued for sinne in kindred, in familiar ac-
quaintance, in seruants, in children.

Yea

Yea she grieued for the very appearance of euill, as when she saw that some walked not wisely in the vse of Christian libertie, as in the vse of recreations and such like. And much more did she grieue for the common swearing in the land, for Sabbath-breaking, for whoredome which is so ordinary, and for all such abhominations.

Now to grieue for the abhominations of the time, is an vndoubted signe of a good and happie estate. For whom doth God set his marke vpon for his owne, Ezech 9.4. but vpon such as sigh and crie for the abhominations of Ierusalem?

The seuenth Marke.

I desire to stirre vp mine affection after God, and to auoide what might steale away mine heart from him, delighting in all the wayes whereby mine

mine heart might be inflamed towards
him.

This marke was apparently in this
our sister by these signes. She feared
both the company and doctrine of
such Ministers, as she perceiued
would give her too much liberty. She
was likewise best pleased in the grea-
test strictnesse, so that it were not cu-
sious but commanded of God. She
maintained in her selfe a godly iealo-
sie, lest that riches and worldly con-
tentments should lessen her affection
to Christ. She was fearefull to lose
any part or dram of her first loue. She
delighted most in such conference,
both at her table, and in company,
which sauourcd of religion:it was her
griece to heare some how they would
spend their precious time in frothie
discourse, preferring trifles and toyes
before such speech as might haue mi-
nistrd grace to the hearers. So that it

was

was evident, that she delighted in such wayes whereby her heart might be inflamed to loue God. Yea I do suppose, that her inner man was come to that degree of loue and zeale, that she desired to heare no other noyse but the noyse of Gods word, nor any other knocking but the knocking of Gods Spirit at the doore of the heart. She found that want of Gods word publickly preached in the time of her long sicknesse, as that she resolued, if God would give her but so much strength to endure to be carried in a chaire to the Church, she would desirously go.

Now what surer signe is there of a blessed estate, then sincere inflamed loue to God? The Lord promiseth to shew mercy vnto thousands of them which loue him, and keepe his commandements, Exod.20.

The

The eight Marke.

I find an holy rest and quietnesse of conscience, with spirituall boldnesse, and confidence of trust in God sometimes.

She found that degree of spirituall boldnesse to my knowledge at some times , as that in her perfect health she hath desired to be dissolved, that she might not live to haue that confidence weakened. She acknowledged vnto me in the middest of many temptations vpon her death-bed, that the Lord had freed her heart from hellish feares , and that she found much peace. Yea not many dayes before her departure out of this life , she made a very excellent sensible acknowledgement of the goodnesse of God vnto her, and how she knew that it should be well with her after this life ended; blessing God withall for the benefit which she had received by the Ministerie of the Word,

Word, and exhorting her kinred and friends which were about her, that they should be carefull to heare Sermons, and to meditate of them. Yea she did so speake with that evidence of Spirit, as that she drew teares from them which heard her at that time.

Now what more evident marke is there of a true Christian, then a sound faith? what surer testimony then the testimony of Gods owne Spirit bearing witnessle with our spirits that we are the children of God? Rom.8.16. Now indeed this our deare sister did not feele this full assurance at all times, but she groned many a time vnder the fence of much vnbeleefe. But what experienced Christian doth not sufficiently know, that the deare children of God are subiect to these pangs? in so much that we say, That surely that man or woman never belieued aright which never doubted. But my deare brethren remewe the estate

estate of that good father in Marke 9.24. No sooner did he beleue, but presently he was made sensible of his vnbeleefe. For thus he cries with teares, *Lord I beleue, helpe my vnbeleefe.*

The ninth Marke.

I find a desire of the practise of mortification of sinnes past and present. There is no sinne but I could willingly iudge my selfe for it, so soone as I know it to be a sinne.

This holy seruant of God, she was come to that degree of mortification vnto her especiall sinnes, that she did not onely quite forsake the practise of them, but also she loathed them inwardly, and confessed to the glory of God, that she found her selfe quite dead to the least pleasing motion tending that way. And her especiall sinne hauing bene the abusing of things

things lawfull, she came so farre to be mortified, as that she was tempted to abhorre euен the lawfull vse. She was inclined not onely to an holy reuenge vpon her selfe, but euен to exceed in that reuenge and selfe-judging.

Now what greater argument is there of our spirituall rising with Christ, then if we mortifie our earthly members? Coloss. 3.1.5. and what greater signe that we shall escape the judgement of God, then if we iudge our selues? 1. Cor. 11.31.

The tenth Marke.

I loue all Gods children, and that for the truths sake: I esteeme them the onely excellent people in the world.

E. She loued poore Christians as well as the rich, to my knowledge; she preferred them before rich kindred. She loued them meerly for their graces, and

and not for worldly respects. For indeed she was a gauer, and not a receiver. So that it was not with our sister as it is with the children of this world, which speake euill of all such as will not runne with them to the same excesse of riot. She was farre from contemning of Gods deare children, vnder a colour as though they were Puritans and Precifians, and irregular persons, or the like. But she iudged as David did in Psal. 16. that thofe that feared God, and were endued with grace, they were the Excellent ones. All that she hated in them was their corruptions, which they themselues also hate.

Now whosoeuer they be which haue their hearts sincerely seasoned with truc Christian loue, it is an euident signe that they are the children of God. For as the Apostle speaketh, *Everyone which louest, is borne of God, and knowest God, i. Joh. 4. 5. 7.* And

H againe

against the faith, in the 16. verse of the same Chapter, *He that dwelleth in love, dwelleth in God, and God in him.*

Howe will be with his Companie
byes; **The eleventh Marke.**

*I desire after purity, and to be holy
as God is holy.*

This our Christian sister laboured against all impuritie both of flesh and spirit: the least secret impure motion did much vex her, as appeared by her ſeeling complaints. And as for holineſſe, I am perſwaded ſhe affeſted it farre aboue ſaluation: for what was ſtill her eſpediall requeſt? euen this, that God would be pleaſed to giue her a more holy heart. And Moreouer, the more holily that any minister preached, the more was ſhe delighted to heare him. The more holily that any one confeſſed, or prayed, gaue thanks, the more heartily ſhe ſhewed her zeale in ſay-

ing Ameri. And indeed, as for Sermons, and prayers, and thanksgiving, which seemed to be very eloquent, if there was not some holy zeale in them, they were but a burden vnto her. Yea shee stood so affected vnto holinesse, as that sometimes walking in her hall vpon the Sabbath day, and conferring of Gods word, shee hath heartily desired, neuer to go againe into the world, but if it were the will of God, that shee might spend all her dayes in that blessed fellowship with God. And yet she was none of those that liued inordinately or idly, who liuing by the sweate of other mens browes, vnder the colour of giuing themselues vnto holinesse, do altogether neglect or cast off their particular callings, especially if they be any thing painfull. But she thus spoke, being carefull of that holy condition, If it might stand with the will of Cod.

H 2

By

By these symptomes and signes, we may see how this our sister stood affected for holinesse. And what greater signe is there of a true child of God, then holinesse? Be ye sure, saith David in Psalme 4, that God hath chosen to himself a godly man, i. And Saints or holy persons, is one of the names which is given of God vnto his children in the holy Scriptures, as you are not ignorant.

Now when I cominge vnto the 12. Chap. to the 12. Chap. to the 12. Chap.

The twelveth Marke. He broug
eth my blythe boode thin quickeholde
I deffire to be good at home geffell as
abroad, in absence of others as well as in
presence, in secret as well as openly. Now
my aulde godly minde to welsch ede

Concerning the domestical goodness of this our sister, we had sufficient knowledge: for we dayly beheld her Christian practise. And how constant she was in her holy courses in our absence, I haue bene sufficiently
infor-

informed by others whiche were in the family. She had attained that degree of sinceritie, as that her studie was to hide her graces, at least so farre as grace could be hid. For you know that grace is like swete oile, it willにて
ter it selfe in the swete labour wher
ther the Apothecary will or no. Feare
full she was lest any should thinke
more to be in her, then she thought
to be in her selfe. She hated vaine
shewes; she could not brooke those
that would publikly make shew of
more then was manifest by their
priuate practise, was in them.

Yea vpon her death-bed she affir
med, that she had nothing in her
selfe to comfort her but poore sinceri
tie. She knew that howsoeuer she had
walked weakly before God, yet she
had walked sincerely. Another argu
ment of her sinceritie was this, in that
she desired her estate to be throughly
sifted both in health and in sicknessse.

And to that end, in health she repaire^d to godly Ministers for the triall of her estate; and also in sicknesse she desired the iudgements of more then of one Minister, that she might know the very truth of her estate. Yea she desired to heare of her sinnes, and to that end desired me, either in my owne person, or by some other good Minister, to preach a Sermon of the cursed estate of man by nature, and of the vttermost terrors of the Law against sinne; that so her stonie heart might be more and more broken: and for that paines she would haue giuen me or any other Minister of Christ, which would haue made the Sermon, a large reward in gold.

Now what greater signe is there of a good estate, then is sinceritie? What greater euidence was there of *Davids* blessed estate then this, to wit, that he walked in the vprightnesse of his heart in the midst of his house? *Psal. 101. 2.*

The

The thirteenth Marke.

I can pray for mine enemies, and humble my soule for them in their distresse; I will be at peace with them without reuenge, I can forbeare them, when I could bring them to shame.

That this seruant of God could pray for her enemies, and humble her soule in their distresse, we may well beleue it if she auouch it: for great was her truth in speech, and throughly tried. I do not denie but she might sometimes report an vntruth, as receiuing it by report from others whom she beleueued: But to speake a lie, or to speake against her owne knowledge, to wrong any, or aduantage her selfe, it was farre from her. Againe, that she would be at peace with her enemies, without reuenge, and without seeking their shame, it was manifest. For when some had ex-

H 4 exceedingly

ceedingly wronged her by their slanderous tongues, after she had conferred with me, what I thought she might do with a good conscience in such a case; she was content to sit downe vnder the wrong, being perswaded that God would cleare her innocencie as the light at noone day.

¶ And this was the more excellent patience in this our godly sister, because indeed by nature she was verie cholericke, and subiect to passions.

And what greater evidence is there of a good estate, then to forgiue our enemies? For Christ him selfe hath said, that *If we forgiue men their trespasses, our heavenly Father will forgiue vs our trespasses*, Matth. 6.14.

The fourteenth Marke.

I finde a willingnesse to suffer any thing for God, by his assistance.

She

She was content (for the present) to endure the hatred of the world for her profession sake, to endure the persecution of the tongue, and the taunts of carnall friends. And these sufferings she did not much respect. Nay further, she was very mindfull of the fiery triall which might come vpon vs: and she for her part looked for it, and prepared for it. Yea, she was minded rather to burne at a stake, then euer to yeeld vnto Poperie, or to betray the truth of the Gospell. And in these godly resolutions, she did not trust in any sort to her owne strength, but was very iealous how she should be able to endure the fire: Oh said she, how shall I endure to be drawne vpon an hurdle vnder Newgate, and to be bound vnto a stake, to suffer the violence of the fire? &c. But yet she still was comforted with this, namely, that God was able to cause her to stand.

And

She

15 And what greater signe is there of a sound estate, then when it is giuen vnto vs, not onely to beleue in the behalfe of Christ, but also to suffer for his sake? Phil.1.29.

The fifteenth Marke.

I desire to deale faithfully in the charge and calling in which I am, and to discharge it in the conscientable feare of God.

This our sister was not onely faithfull in her generall calling, but also in her particular. For firt, she was a very faithfull wife, her very desire was subiect to her husband. I am perswaded, that if her husband had commanded her to do the vilest drudgerie about the house, she durst not haue refus'd, in verie conscience of Gods Law. And moreouer, whereas in her carnal estate, it was her common

mon practise to put forth her children to be nursed abroad, according to the practise of the proud women in our times: when the Law of God beganne to be written in her heart, she durst no longer nurse her children abroad, but tooke paines to nurse them with her owne breasts. Againe, she did most diligently ouersee the wayes of her family: and she eate not the bread of idlenesse, but still she employed her selfe in some commendable employment.

And as for her children and seruants, she did diligently instruct them in good wayes. She was grieved at any prophanenesse found in them: she mourned for them: she prayed for them; she pitied their estate: and as for the soule of her louing and kind husband, she had an especiall care.

Now it is an especiall marke of a true conuert, to be found faithfull in the particular calling. As we see it is

is giuen by *Paul* as an evidence of the truth of the conuersion of *Onesimus*, that now he was become profitable vnto his maister, *Philem.* 11.

The sixteenth Marke.

I desire to glorifie God by a fruitfull profession.

The faith of this our sister was no dead faith. To my knowledge she was exceeding fruitfull in good workes. What money she had of her owne in the time of her health, she distributed it freely, partly to poore Preachers about this Citie, partly also to poore Christians. She was like vnto *Dorcas*, she made garments, and that both woollen and linnen, & gaue them vnto poore Christians, and to their children. She was a friend of the fatherlesse and of the widow: and what she had not of her owne

to

to releue Gods poore; she intreated her husband to supply. Yea, she was a very patronesse for such as were in distresse; she was a blessed instrument to stirre vp her willing husband to many secret gifts, and bountifull almes-deedes, especially vnto them which were of the household of faith. To my knowledge she hath giuen gold and silver plentifully, to some more, and to some lesse. And amongst the rest of her charitable workes, I remember that she gaue to the Minister which was the means (vnder God) of her conuersion (as she supposed.) She gaue, I say, vnto him, by the consent of her husband, the summe of fiftie pounds, besides a large portion which she begged of her husband to be distributed after her death vnto charitable uses. That sicke had cause to blesse God for her in her health, for she visited them with meate, with bodily presence,

with

with necessarie helpe both by her selfe
and by her maides. And many that
enjoy health, haue great cause to
blesse God for her in her death, in
respect of her liberall gifts. And for
mine owne part, I haue especiall cause
to blesse God in her life and in her
death; for a most kind mother and
nurse she was vnto me.

Now this fruitfulness did argue
the goodnesse of the Tree; for how
doth a Christian shew his faith, but
by his workes? And the Lord (as
you know) promiseth a Prophets re-
ward vnto such as do good vnto his
members, Matth. 10. 42. Yea, at the
day of iudgement Christ will say vnto
all such fruitfull ones, *Come vnto
me, ye blessed of my Father, inherite the
kingdome prepared for you from the
foundation of the world. For I was an
hungred, and ye gaue me meate: I was
thirstie, and ye gaue me drinke: I was
a stranger, and ye tooke me in: naked,
and*

and ye clothed me : I was sicke, and ye visited me : I was in prison, and ye came unto me.

The seuenteenth Marke.

I find a daily holy strife to preserue graces giuen vnto me, and to prevent falling away.

She continued faithfull to the end in the most substantiall graces. For howsoeuer shee mourned for the want of that degree of ioy which she had felt in former times, yet shee continued in repentance, in the practise of holiness and righteousness, in a tender loue to God, and to his word and children, in holy zeale, and fruitfulness even to the last period of her dayes. And indeed her want of full ioy was so sanctified vnto her, that it was a furtherance to a better grace, namely to repentance and selfe-deniall, and base esteeme of her selfe.

And

And I call repentance a better grace then ioy, because howsoeuer ioy is a most excellent gift of the Spirit, yet vnto vs repentance is more profitable. For I make no doubt but that a mourning Christian may be saued without rauishing ioy, & that Christ may wipe away his teares in heauen; but no Christian shall be saued without repentance and selfe deniall.

Now constancie and perseruance
is a good and holy course, is an vndoubted argument of a blessed and
happie estate; as doth appeare by the
words of our blessed Saviour him
selfe; Marth.10.22. *He that endureth
to the end, shall be saued: and Reuel. 2.
10. Be thou faithfull to the death, and I
will give thee a crowne of life.* *So I will
not so shew you bretheren but
as you are. The eighteenth Marke.*
*I find an uniuersall change in my
selfe, from that which I haue bene in
former times. Ongodlynesse died this
day.*

This

This marke and the two following, I propounded vnto her vpon her death-bed; which I mention now because they are as vseful for the church as the former markes which I found noted in her paper. And that this signe was in our sister as well as the former, it was euident. For there was a maruellous change wrought in her mind and vnderstanding. She that before knew not the right hand from the left in religion, she was growne to a very great vnderstanding, in so much that she was able both to speake diuinely, to instruct her seruants and children, and to write letters in the very language of Canaan with great sufficiency.

Secondly, she found a change in her will and affections. For she that was dead before vnto any sound pietie, now she was reviued aboue all things to affect and to seeke Gods kingdome.

I Thirdly,

Thirdly, there was an evident change in her life and conuersation; this we all knew which knew her, and can testifie.

Now wheresoever this yniuersall change is, from darknesse to light, from euill to good, from the power of Satan to God; it is an evident signe of effectuall calling; and effectuall calling is an yndoubted signe of election. 2. Cor. 5. 17. *If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new.*

The nineteenth Marke.

I find an utter deniall of my selfe, I know that in me, that is, in my flesh, abideth nothing which is good.

This blessed seruant of God had attained a great measure of selfe deniall. She groaned long vnder the burthen of the feeling of spirituall wants.

She

She admired any ones graces saue her owne: she lothed her own prayers for want of sufficiency and zeale: she was alwayes cōplaining for the most part of her spirituall wants. She was brought to plaine nothing in her owne eyes. She esteemed her selfe to be poore, yea to be a plaine begger in grace, as all thiose knew which knew her throughly.

Now my beloued, what greater signe is there of a true disciple, then selfe deniall? What greater signe of a safe estate, then spirituall pouerty, selfe and groned vnder? For what saith our blessed Sauiour? Matth. 5. 3. *Blessed are the poore in spirit, for theirs is the kingdome of heauen.* Yea whosoeuer do loathe themselues for their iniquities, and much more for their spirituall wants, and for the euill of their good workes, it is evident that they are in the couenant of mercy, Ezek. 36. 31.

The twentieth Marke.

I find mine heart inclined to seeke
after God and Christ in the use of diuine
ordinances with seruency.

This signe our sister acknowledged
vpon her death bed also; for when I
demanded of her in the fense of her
present wants, whether her cōscience
did not testify with her, that in her
health she had zealously sought after
God: She made me answer, That her
chamber, and closet, and orchard, and
garden, and watergate, and turret, and
euery corner could testify that she
had dearely and earnestly sought af-
ter God. Yea out of that knowledge
& experience, which I had of the holy
courses of this sanctified woman, I
may well say, that it was with this wo-
man in some measure as it was with
Danid, Psal: 42. *As the Hart panteth
after the water brookes; so panted her
soule after thee o God.*

Now

Now where there is giuen this strong affection after God, the affection being constant, and also ioyned with a fervent vse of the meane, it is an euident signe of a blessed estate. For *blessed are they which hunger and thirst after righteousness, for they shall be satisfied*, Matth. 5.6.

Thus I haue for the common good set out vnto you the markes and euidences of a blessed woman. I haue spoken that which I knew in her. And the vses which I would haue you to make of that which hath bene spoken are these. First, giue thanks vnto God for his wonderfull worke vpon our sister. Secondly, learne henceforth not to iudge of Christians by the outward appearance. For it may be, many which did not so throughly know her, would not haue thought that she had bene so rare a woman. Thirdly, learne not to enuie the good name or praise of others, but learne to be of

Salomons mind, Pro. 31.31: where speaking of a good woman he saith, *Give her the fruite of her hands, let her owne works praise her in the gates.* Fourthly, examine thine owne estate by these markes, and that by weighing euery particular signe, with the explanation and confirmation of the same. Fifthly, pray vnto God that thou maist finde them in thy selfe. Sixtly, if thou doest find them in thee vpon diligent search, then see thou be thankful to God, the giuer of all grace: and say with *David*, Psal 16.6. *The lines are fallen vnto me in pleasant places, I have a goodly heritance.* Yea say with him in Psal. 23.4. *Though I walk through the valley of the shadow of death, I will feare none euill.* The which chidlike boldnesse, and holy confidence, God Almighty giue vnto vs all, and preserue in vs vnto the

end, and that for Christ Iesus

take, our onely Lord and

Sauiour, Amen.

FINIS.



October y xvii 1648 By the great
mercy of God I haue read ouer those two
Brooke's one of the Life of the Lord Hoxingto
of which I see much of God in him in whic
I desier and strive to attaine vnto

The other of Mis Juxon who had as
an holy Life So shue had many Markes
and Evidences testifying fas to her selfe
So to all the world that she did belong to
God Which Markes as vpon Examination
I find in some measure and Can Lay clai
to them and so I endeauour and Strive
to follow as they did follow Christ

Nehemiah Wallington